

PROTEST

OF THE

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Chevalier St. George;

WITH A

POEM

CONCERNING

Hereditary Right, &c.

James, Edward, & William, Esqrs.  
The Authors

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*Preface,*

**H**ER Majesty having lately from the Throne Declared Her steady Adhereing to the Succession as by Law Established, and that there is a strict Friendship between Her and the Illustrious House of *Hanover*, which all the Attempts of these who would divide their Interests cannot shake. These who adhere to the *St. German* Interest, and maintain an Indefeasible Hereditary Right, are desired to consider the Poem hereunto Annexed, wherein nothing is advanced to the Detrement of Hereditary Right, to the utmost extent that it was conveyed in the Royal Line of *Judah*, (which without Offence to any Sovereign) it is Humbly conceived there was something special promised that Line, which no other Succession can lay claim to. Yet even in that Linage, there were several Baulks and Breaches made, that must be owned just, by every one who believes the Truth of the Sacred Scriptures. How bold a stroke

is made by this Protest against Her Majesty's Title, which is owned by all the Sovereigns of Europe ( a few Invererat Enemies of the Protestant Interest excepted ) Who now by the Peace do likewise acknowledge it, is evident ; and the Peace it self is founded upon the Renunciation of King Philip, which if the Principal of Indefeasible Hereditary Right hold good, is but a very slippery Foundation for so great and Glorious work, upon which the Tranquility of all Europe so much depends. The Adherers of the Chevalier St. George are therefore desired to consider the Annexed Poem Impartially, to which it's hoped they will allow a Reading for the sake of the Protestation, which by their Principles they must very well approve of, and if they find any thing in the Poem that is Inconsistent to Scripture and Reason, as well as the Sufferage of all Nations, 'tis expected some Champion of their cause will shew the World wherein it halts ; But not to hinder them longer from the Protest it self, take it as follows.

Jun. 95

**JAMES III.** By the  
Grace of GOD, King  
of *Great-Britain, France*  
and *Ireland*, Defender  
of the Faith ; to all  
Kings, Princes, Repub-  
licks, &c.

Since that after a War so long and  
Pernicious to all Christendom, all  
sides seem ready to come to a Peace,  
and are speedily about to Sign it,  
without any Regard to us, we  
thought it fit and necessary, by this  
following Protestation, to assert our  
Undoubted Right against every thing  
that may be done to the Demunition  
of it, and our loss.

'Tis not to our purpose to insist at  
large upon the Series of what has  
formerly been Unjustly done against  
us, since these things having been  
Tran-



6 Transacted in the Face of the World,  
 6 are by Consequence so well known,  
 6 that they need not to be told, there-  
 6 fore I cannot think that any one can  
 6 doubt of the Justice of our Cause.

6 ' We indeed are not only moved  
 6 with the consideration of our own Af-  
 6 fairs, but being Uncapable of chang-  
 6 ing our Affection towards our Sub-  
 6 jects, we cannot without the most  
 6 Sensible Grief behold, that neither  
 6 their Blood nor Wealth has hitherto  
 6 been spar'd to support the Injustice  
 6 done us, and that they are at last re-  
 6 duced so far, they must necessarily be-  
 6 come a prey to Foreigners, and at  
 6 last to be Subject to the Empire.

6 And since we understand that the  
 6 Confederate Princes have no regard  
 6 to our Right, we thought our selves  
 6 most Indispensibly obliged, to our  
 6 selves, Posterity, and Subjects, to  
 6 Endeavour so much as in us lies  
 6 that we might not seem by our si-  
 6 lence, to consent to what may be

Trans

ld, Transacted to the prejudice of us, and  
yn, the Lawful Heirs of our Kingdom.

re- Therefore we Solemnly, and in the  
an best Form we can, Protest against all  
ved that may be Agreed or Stipulate to  
Af the prejudice of us, as being void by all  
ng the Laws of the World, for want of  
ub Lawful Authority.

ost VVe therefore Protest and De-  
her clare, that if there be any Defect of  
rt Form in this Protestation, it shall  
rice not be any way to the prejudice of us,  
re our Lawful Heirs, Kingdom or Sub-  
be jects, and by these Letters Signed  
a with our Great Seal, we Preserve in-  
the tire to our selves all our Rights and  
ard Claims, and Declare that they are  
lve and shall be Safe and Intire.

ou In the last place, we Protest before  
t GOD and Men, that we shall be  
lies free of all Blame, and that the cause  
r of those Calamities, which the In-  
y jury already done us, or that may  
ran be done hereafter, may bring upon  
our Kingdoms, and all Christendom,  
can-

( 34 )  
cannot be Imputed to us. Given at  
St. Germain's April 25. A. D. 1712.  
And of our Reign the 11th. Year.

By the KING Himself with his  
own Hand.

Whereas We therefore Protest and De-  
clare, that it there be any Defect of  
Form in this Protestation, it shall  
not be any way to the prejudice of us,  
our Lawful Heirs, Kingdom or Sub-  
jects, and by these Presents Signed  
with our Great Seal, We Reserve in-  
tire to our selves all our Rights and  
Claims, and Declare that they are  
and shall be Sale and Intire.  
In the last place, we most solemnly  
GOD and Men, that we shall be  
free of all Blame, and that the cause  
of those Calamities, which the In-  
jury already done us, or may  
be done hereafter, may be imputed upon  
our Kingdoms, and all Christendoms,

Car.



A N

# ESSAY

U P O N

*Linage and Succession* ;

O R,

*Hereditary Right try'd at the  
Scripture-Bar.*

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1. Kings 1. 20. 21. *And thou, my Lord, O King, the  
es of all Israel are upon thee, that thou shouldest tell them  
so shall sit on the Throne of my Lord the King after him,  
therways it shall come to pass, when my Lord the King  
all sleep with his Fathers, that I and my Son Solomon shall  
counted offenders.*

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¶ *Ain Carnel Men make Carnel Policy  
The Rule and Plumet of their Regency,  
whereby they do their Schemes of State adjust,*

A

erve their Int'rest, Avarice and Lust;  
 Carnel Motives wicked Men excite  
 ir Sovereigns oft to that which is not meet:  
 nes and Honour, Splendor, Pomp and State,  
 d Earthly Pleasures are their Ultimat  
 1, and design, and consequently all  
 eir Measures must be calculat to fall  
 om this their *Zenith* to the *Horizon*

Worldly greatness and a Temp'ral Throne:  
 ut the Unerring Word is that whereby  
 ey all their Projects should adjust and try.  
 en's Rules are croak'd, but this Rule is even,  
 eir Rules are Earthly, but this is from Heaven;  
 y this just Rule we shall for once Essay  
 o know who ought, or ought not bear the Sway.

It is not to the purpose to go back,  
 And all the Ancient Hist'rys to Ransack  
 For the first Rise of Lofty Monarchy,  
 Whither the Eldest of the Family  
 Should bear the Sway, or any other Son  
 More fit to Rule, should sit upon the Throne;  
 Grand Loyalists contend, the first is he  
 That with the Pow'r ought to invest'd be,  
 Without Respect to any Quality,  
 Save only that he Succeeds Linally.

Well, if its so, how come't to pass that one  
 Of *Ham's* curst Line did first ascend the Throne?  
*Nimrod* I mean, who Monarchy did found  
 Whilst *Shem* and *Japhet's* Issue did abound  
 His Elder Brethren, who had Right to Reign,  
 And for Usurping should have made him Swing  
 In a strong Rope, and not have own'd him King.

Sure ev'n at first he did the Rule Transgress  
 Which oft times since has been infring'd no less,

( 3 )  
By Conquests and Revolts, and Usurpations,  
Default of Issue, and by Resignations,  
Conspiracies and Plots through all the Nations  
This day on Earth, so that there is not one  
Who wears a Crown, or sits upon a Throne  
Can by a just Genealogy now shew  
That he is of the Stock and Linage true

*Ab initio.*

To say he can his Sovereign Linage trace  
Some Ages past, or for a vast long space  
Make it appear he doth by Line succeed,  
Is not enough, he must go to the head  
Or Fountain whence his Royalty began,  
Or else it halts, for so may any Man  
Who can usurp and grasp the Scepter say,  
My offspring may pretend another day  
They have Succeeded long, and have good Right  
To Exercise Authority and Might.

But not to be concern'd with this or that  
Thought and opinion of each Disputant,  
I come to Scripture instances to try  
Who should Succeed unto the Monarchy;  
Let *Turks*, and *Pagan* Princes take their way,  
And Antichristian Potentates bear Sway  
Ev'n as they list, and against other fight,  
And take Dominion who has greatest might,  
As it has been ev'n from the first to last  
Both in the present and the ages past;  
He who by Fraud or Violence can snatch,  
Lays hold on, and keeps fast what he can catch;  
I mean the Wicked, who no Rule observe,  
But only that which doth their Intrest serve;

But Christian Kings who make the Sacred Word  
Of Truth their Rule, and own a Sovereign Lord  
As Sole Umpire and Righteous Judge of all

Sub

mit unto his Laws Canonical,  
which they'r Taught to Prudent equal Just,  
and upright things disclaiming Vice and Lust,  
and are for handing to Posterity  
the Scepter of a just Authority,  
and to the nearest Kinsman leave the Throne  
provided the immediate Heir be one  
Who doth not serve the Whore of *Babylon*,  
or otherways unqualify'd, if so  
they will not the Royal Scepter go  
Into the hand of an Uncircumcis'd  
Idolater, lest People should be Leis'd  
the Hedge broke down, and GOD's Vineyard laid waste,  
Vile Men set up and all the good oprest;  
should e're the Crown be set upon the head  
Of one whose very Principles doth lead  
To Persecute, Destroy, Opress and Kill  
such as do'nt fully ply unto his Will.

Here's no Injustice done the Heir of Line  
Example, Précept, and the Rule Divine  
Do all agree in this, and plainly shew  
Unto such Heirs no Heritage is due.

First by the Rule, 'tis only those who fear  
The LORD, and serve him who ought Rule to bear;  
The Just, who Bribes and Avarice do hate  
And Prudent are, should guide the Helm of State;  
But where these Princely vertues are not found  
The present Regnant Royal Prince is bound  
To pass the nearest Heir and take the next  
Prince Qualify'd, in due time to be fixt  
Upon the Throne, when it shall vacant be,  
And for Examples you may plainly see  
*Jacob* was chosen, *Esau* was rejected  
Unstable *Reuben* likewise was ejected

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Because he was Perverse, the Royal Sway  
 From him did pass, and did on *Judah* stay;  
*Saul* lost the Crown because he did offend,  
 Which after him to *David* did descend,  
 An Upright Man who well deserv'd the same,  
 And a long Race of Kings from his Loins came,  
 Yet ev'n the first who did to him succeed  
 Was not the Eldest, as we plainly read,  
 Because the Princely Vertues were not found  
 In *Adonijach*, which did much abound  
 In *Solomon*, the later was Elected  
 And so the first by consequence neglected;  
 Besides you likewise know how *Rehoboam*  
 Was counter-king'd, and mock'd by *Jeroboam*,  
 Who more than half the Kingdom took away,  
 Which he could ne'er recover to this day.

Bad Counsel ruin'd this proud head strong Prince  
 As it has likewise many others since,  
 Sage Counsellours who much Experience had  
 In State Affairs, who long the Court had Trade,  
 A Ministry which served in a Reign,  
 Where Vertue flourish'd, and each brave Design  
 He did discard, for a new Ministry,  
 Who him advis'd to a despotick Sway.

The Counsel pleas'd him, for Ambition, Pride  
 And Arogance, excited him to guide  
 The Helm of State, a new way of his own,  
 Which to his Sire and Grand-Sire were not known:  
 The Mob seek Terms of him, whose Royal Will  
 Must be their Rule, let it be good or ill;  
 Their Insolence he would chastise for this,  
 Ev'n for suspecting he might do amiss.

Well, what come o't? What did this Monarch gain  
 By his new Council? *Israel* mock'd his vain



ranick Boastings, bidding him see to  
 his own Affairs, for they knew what to do,  
 accordingly they instantly broke off,  
 and at his haughty Threatning Boasts did scoff.  
 His force he try'd them back again to bring,  
 but instantly they chos'd another King  
 Who stood it out, and did his force defy,  
 to the effect of his new high-flown Ministry.  
 These Baulks and Breaches in the Royal Line,  
 Were every one by Suffrage Divine  
 either approv'd, or by exprefs Command  
 Of him, whose Counsel shall for ever stand,  
 These things were all transacted, wrought and done:  
 Therefore no new thing to convey the Crown,  
 To remot Branches of the Royal Line,  
 When Heirs pretended, wickedly incline  
 To Tyranize, or are not qualify'd  
 To be intrusted, or so dignify'd.  
 Great need there is the Sacred Throne to Fence,  
 Lest Belial's Sons ascend it, and from thence  
 Send Edicts forth, empow'ring Men to slay  
 Such as will not without Reserve obey,  
 Subvert Religion, and impiously  
 Set in its place hateful Idoltry,  
 Which at its heels, brings alwise Tyrany.  
 Yea grant the King Idolatrous alone,  
 And by his Edicts would not trouble one  
 To Turn Apostate, or Renounce the Faith,  
 Which is absurd, in any one who saith  
 He can be so, for Fire and Water may  
 Be reconcil'd, if gross Idolatry  
 Can suffer true Religion to exist  
 Where it has pow'r, the Godly to resist,  
 It must exert it, for Antipathie,

ts opposit must conquer, or must die.

But yet suppose it could the Throne possess,  
 Tamely submit, and in no ways distress  
 The meanest Clown, who do account it vile,  
 For so do all, who don't their Robes defile  
 With the Pollutions of the scarlet Whore,  
 I say, suppose it could all this endure,  
 Would not Court Favours, Potts and Pensions too,  
 Have Influence to make much People bow  
 Who are not fixt, nor for the Truth do care,  
 Such Baits to them would surely be a snare.

ne: But let it yet be yeilded that all this,  
 Not in the least could mar the people's Bliss,  
 They still might be Religious and promote  
 True Piety, Religion and what not,  
 The Sovereign surely doth the danger know  
 Of Innovation, when it happ'ned so  
 To such and such, who try'd the thing before;  
 Let him have rest, he'te never trouble more  
 The Peace of any, ev'n do what they list,  
 Provided that they do him not resist.

Ten thousand things might be said *pro* and *con*;  
 Which for succinctness I shall let alone  
 And ev'ry thing, that is alledg'd shall yeild,  
 That Fire and Water may be reconceal'd  
 And scorching Flames with Ice may be congeal'd.

But one thing yet I would be glad to know,  
 Suppose a Monarch acting so and so,  
 Directly cross unto Divine Command  
 Ev'n singly, and no Man have a hand,  
 Or least Accession, Part, or Portion in  
 His personal abominable Sin,  
 Wherher or not it doth not God offend,  
 And loudly call upon him to contend

In with the Sovereign, and the People too,  
 Achan in the Camp much hurt did do,  
 David's Sin, a Man to God's own Heart,  
 That Numbers of his Subjects fore did smart,  
 In all bad Kings, who reign'd in Israel,  
 By the Spirit of Truth oft blam'd for all  
 The Mischief, Dammage, Misery and Sin,  
 That the whole Nation was involved in  
 Cause they oft times did the same begin.  
 The King's Example doth not only go  
 Great length with many, but the case is so,  
 The King and People do but make up one  
 Mitick Body, and the King alone  
 Transgressing, as their Head brings Wrath upon  
 The People all, as well as on the Throne.  
 Whil'st *Jews* were by *Theocracy* govern'd,  
 We do not read, that people were concern'd,  
 Or plagu'd for Sins, that Judges did commit;  
 But after, when their Kings on Thrones did sit,  
 The Sovereigns Sins were always charg'd upon  
 The Nation, tho' done by the King alone.  
 How shall the People this evite, if they  
 Will have a Head, that loves Idolarry;  
 Whope none will affirm that GOD will now  
 Permit, wink at, approve of, or allow,  
 That which he punish'd in the days of old  
 Amongst Christians, let not such a Thing be told,  
 He's of one Mind, and cannot change nor lie,  
 What once He hates, He hates Eternally.

F I N I S

Edinburgh, Printed by John Mearns 1713.

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